[redacted]
Must Remain in
Transcription Room

Now, what kind of subjects have come up during the week - you put in the bag and then you reach for one - what will we talk about. Who's new tonight. Vincent? Who's Vincent? (

). They know. How do we conduct these kind of meetings? You bring up a question, something you want to talk about. A lovely silence. Come children. There is something of course that is of value in your life that maybe you are not entirely clear about.

Q: You gave me a task once to - which was to try to be just alert to myself whenever it occurred to me during the day and it occurred very often and I tried to just - I think it was to be alert to my physical existence.

Mr. Nyland: Can you hear there in the back? (No.) You talk so softly.

Q: The task was to be alert I believe just to my physical existence.

Mr. Nyland: Did we use the word alert or did we also use the word aware?

Q: I think you said just to be alert, not to carry it further than that. I found my concentration was very bad and even though I kept coming back to it my mind would wander off very quickly.

Mr. Nyland: How did you think you make alertness.

Q: By concentrating.

Mr. Nyland: With what. When you say you want to concentrate you have to have something to concentrate with. On something else. And what is really alertness. You notice things. That you are awake to that in the ordinary sense - that you are alive - and that sometimes more alive and then more attention focused on one particular thing could become concentration. But also when you are alert you are o

certain level - a little bit more than the usual one when one is just ordinary you might say. And the whole idea of the alertness is that you start to recognize that there are certain states possible for you in which there is much more of you as it were and much more interest and much more curiosity and much more willingness to find out what you really are. Did it work that way?

Q: Yes

Mr. Nyland: Were you happy because of that? Do you prefer to be on a little higher level of really feeling alive, being alive.

Q: Yes. I found it depressing that I was so often away from it.

Mr. Nyland: Well when you are depressed can you change it?

Q: Yes, I can do that too.

Mr. Nyland: What makes you depressed?

Q:

Mr. Nyland: No, don't use that word. It's ordinary life. We're still talking about that you know. We're not talking about alertness going over into a state of consciousness. Not yet.

Q: I know. Just that I could not (cope) with it - maintain the state of alertness very long.

Mr. Nyland: What were you doing?

Q: I would do it when I got up in the morning to brush my teeth and shower and when I walked to work and I could do it quite a bit of the time during my work day which is (caring for a year and half year old child).

Mr. Nyland: When you talk about concentration can you then at such a times with what you are busy with - give it all of you, that is, be present with all of you - your mind and your feeling and then that wow

concentration wouldn't it. As if that what is a force within you is concentrated ( ) on one particular point that becomes because of its concentration much more effective. The result for yourself that you are more present to yourself because you are much more complete and you will find many times if you try to do that that there are other extraneous thoughts or even feelings that come and interfere with it and then you might say you have a little fight on your hands. And this is where you have to consider it - whenever you see it go don't allow it to go - say no, I want to be concentrated on this and then there is probably much more life available for that as a form of energy. The result is that you live on a little different level, a little higher, little bit more interest, little bit more ability to do things, a little bit more satisfaction of curiosity, a little bit more wanting to find out certain things that you don't know enough about, particularly about yourself. And whenever a depressed state comes that you say well what should that be for - no particular reason. They usually come because you allow them. If you oppose it you don't have to have as many. Not that I want to say that it has to be without any state of depression sometimes you can be very thoughtful - not knowing how things are that might be worrisome every once in a while. But you see the idea was to raise the level of your being. Shall we do it again this week. With much more pleasure, enthusiasm and lighter - not so dark. Not even when you talk about it is ( ) - smile on your face. All right One has to become much more flexible. One is subject to ones type. Within that type one behaves and it's very useful to try to change that a little bit in manifestation - to be a little different intentionally.

And to change oneself in that way as an aspect so that other people sometimes can see it but that you for yourself you know and that then you intentionally behave in a little different way. Try to get that you might may as a little form of control as a result of willingness to want to change for a definite purpose to acquire more dexterity about yourself - not always be the same. All right? Good. You should say yes with all your heart. That would be life wouldn't it.

Q: I think that I intellectually appreciate the concept of why it's ridiculous to wish that life would be a certain way and fuss and fume because it isn't the way I want it and that part of the joy of living is just to be open to whatever is happening - taking it in. I really can appreciate this intellectually but it doesn't do me any good because I have one way of getting to my emotions and a good part of my day emotionally I dislike what I am doing and I can't seem to extricate myself from just plain disliking.

Mr. Nyland: What you dislike, do you have to do? (yes) Why do you dislike it. Is it obnoxious.

Q: Yes. A lot of it - well a lot of it's - I think a lot of life is like it's so much of repetition - it's taking care of a year and a half old baby - it's doing things that only have to be done again there's nothing creative, there's nothing . . .

Mr. Nyland: If you didn't have to do it ( )

Q: Well this is the point - I must take care of him. I want to take care of the baby but I don't want to do all of these things that mean taking care of him.

Mr. Nyland: Maybe your concept of taking care of a baby doesn't inclu enough. On what is it based. On that what you think the baby should be and perhaps you don't allow that it may mean more and you haven't had enough experience to know that probably that's the case. That the resentment is that maybe you're not as familiar with it but also that certain things belong and you (object to it) because you haven't thought about it before. (Q: Yes). If you thought about it that something belongs to this and it is stimulated by the idea that it has to be done because you care for the baby and of course you want to do the right thing for the baby and simply you set aside a certain amount of time or energy in order to attend to it. But you're wrong in assuming that there is less time or less attention needed. So the conclusion that you can draw simply is that it is much more than you originally thought.

Q: In other words maybe each day I keep hoping it's going to be less time

Mr. Nyland: That's right. And you have no reason for it. Because it' only based on an assumption on your part, surely not based on any facts. The facts of your own experience don't exist and the facts of an experience of someone else don't exist for you.

Q: Well maybe I should say that I don't like the taking care.

Mr. Nyland: That's right. And you're not willing to pay in some form or other and you don't realize that that is the kind of payment that is exacted from you. And that is where the adjustment of course has to be made - that you know that that is necessary and that you might say you can like it or not it happens to be the fact. You have to be very

clear of what is needed. Now sometimes you can lean backwards, overboard as it were, and simply say well I will do this and that and so forth and exagerate and it may not be useful at all. It is again because you do not know exactly what is needed. But if it could become a little bit of an interesting subject to find out where you can make the equilibrium between disliking it not too much and still attending to it sufficiently. I think it could arrouse curiosity. And if at the same time you could see yourself reacting in a certain way and make statements of how interesting this little creature reacts to having to take care of the baby when she says she loves him. You see there is something wrong with the different concepts and they are based many times on assumptions which have of course no truth in them. If you allow yourself to think too much you are ready to assume many things which have no particular reason only it may feel good and that of course is instigated by that what you prefer instead of having to do what something else prefers.

Q: I don't follow this about if you think too much

Mr. Nyland: If you think and assume that that what you feel is the right thing you do not take into consideration what may be required as a matter of fact. The fact remains that the baby has to be taken care of and that for that a certain requirement is necessary in the form of energy which you have to give and that when that energy is a little bit too much it is based on the idea that perhaps it could be done with less.

Q: No I don't think I do that.

Mr. Nyland: Well why resent it then.

Q: Well but you're asking me intellectually why I resent it.

Mr. Nyland: (I'm still talking intellectually).

Q: But I mean I don't resent it with my mind I resent it with my feelings.

Mr. Nyland: Oh I think you do. No. I think you resent it with your mind.

Q: Because when I put my mind to it I see that it has to be that way.

Mr. Nyland: Yes that's another question. That you can make your mind think - I only say originally you happen to think about that what is required and it is apparently a little bit more than you are willing to give. It's a mental function. It's not that you cannot make your feeling do it but first it has to be clear in your mind that those are the facts that you have to (feel). That you have to become quite clear about what is needed for the taking care of the baby without being interfered with what you would like. Put yourself entirely at (extremes and say all of my time goes to the baby - everything that is not going to the baby is so much gravy. It's quite a different viewpoint. One can say I have a child, I delegate myself to the child and for so many years I am not interested in anything else but that. Take a conflict that a person has who has ambition which maybe you had before wanting to write or spending your time on artistic enjoyment, creation, or even the enjoyment that you might have by walking out in the woods without the baby or the resentment that you might have when it cries at the wrong time because you happen to think about something that you want to think out and that he interferes. That against all of that you have in mind that what is required on your part as a mother that the baby has to be taken care of as well as you possibly can and that as yet you have no notion of how much is required and only that you are open enough to find out how much. So the willingness first has to be there to be show

as it were and not to let your mind tell you beforehand how much because the mind doesn't know. You see now what I mean. Now in order to do this you have to have feeling. Because the mind will not do it until - it cannot contain any facts which are not there. You can have an imagination about certain things but probably you would be wrong anyhow. But your feeling can carry you to the place where you are open to see what is needed. And the feeling can work two ways then. Either it will give you in your mind when that then becomes open because (you're feeling quiet) that the mind has to remain curious, has to be open to the possibility of certain things which were not there before and now becoming facts for you. That is one way in which the mind is affected. The other way your feelings can affect you is by physically doing in accordance with what will be your new understanding. So you make your body then you might say a helper to your mind. And the feeling becomes the instigating factor. And whenever anything is wrong your feeling is wrong. It's not strong enough. And the feeling is based on the love for the baby. So you see that's where it starts. Be quite open as far as feeling is concerned that you say I'm willing to give up everything because this is the most precious thing now in my life. And that need not be based on any kind of an idea that someone else has told you how to be a good mother. It can be based entirely on your own realization of a human being who happens to have a child which requires attention and of course for which you are responsible. This produces in one a very definite feeling of a certain kind and with this feeling a willingness to face whatever facts may be presented and also that willingness that there is a certain amount of payment as an expenditure of your own energy which must go in that

direction and cannot go in a direction that you would like. Always bring it back not in your mind, not even in your physical behaviour, but in the ~~ff~~ feeling that you have when you come to yourself and when you are very quiet and ~~xixm~~ almost as it were your feeling starts to function as your conscience. And at such a time when one is very quiet and relaxed taking in the realization of everything that affects him and ~~xixmxtk~~ all the different factors that must influence it at a certain time - allow that. Allow the consideration of all possible factors. Don't exclude ~~tkem~~ any. The mind will exclude it because there is a set way of thinking. But your feeling need not be excluding the different things that also have a value. But you will only see them or hear them or feel them when you are in a quiet state. So whenever this happens you take your time. You relax and you stand there without looking at (him) and you consider that and you allow your mind to have your feelings feel. And then whatever conclusion you come to you act on it. And it becomes clear in your head that it is in relation to that what you feel. All right. You understand it? (Q: Well I'll have to try it) You can help it a great deal if at such a time you speak to yourself. You formulate. You look at the baby and you say certain things as if you speak to the baby. In reality you speak to your conscience. And it's mostly the tone of one's voice that will do it. All right? (Q: Yes. Thank you.)

Q: You gave me a task last Wednesday when I felt something or I wanted to do something, to go someplace, to start to do it or to make - you used the metaphor putting on my coat as if I were going out and then coming back and taking it off and sitting down.

Mr. Nyland: That was at the time you were emotionally upset.

Q: Yes or as if I felt that I was going to be. Well I did do it a number of times, I did have impulses towards doing something and I didn't go through that business but I did it in my mind.

Mr. Nyland: It's not the same Helen.

Q: You mean you wanted me actually to do it physically?

Mr. Nyland: Yes certainly. (Q: Oh). The mind won't do it. Your mind has great limitations. It's so easily swayed with all kind of other thoughts that come in - whatever it may be as rationalization, certain forms of conditioning, they take place in your mind even sometimes without your knowing it.

Q; Well I found that out too in one instance where it didn't work at al

Mr. Nyland: That is why you have to have your body as a helper for the mind in order to produce for the mind a certain momentum. And the body can do that in activity because it has a certain mass. Because of that mass of movement the mind will be carried by it. The mind by itself is not trustworthy enough and it needs part of ones ordinary personality to go through behaviour forms in order to reassert for the mind that it is on the right way or at least that during such a time the mind has not enough power to oppose it. No you have to go through the formality. If certain thoughts are in ones mind that start to bother one the only way really to get rid of them is to write them down. Get them out of it. When you engage your physical body in activity it helps the mind to clarify itself during that time. Try it again Helen and use your body for that purpose.

Q: Well I've noticed this past week there haven't been so much positiv

desires but I've been very negative because things haven't been going in terms of the world very well with me at all this past week.

Mr. Nyland: They did not go well?

Q: No. I mean very very badly.

Mr. Nyland: What do you call bad?

Q: Well I found out that I wasn't going to get a loan for next semeste and ~~then~~ everything that I'm going to do next semester in terms of school is thrown very much in doubt

Mr. Nyland: Preconceived notions?

Q: No I thought that there would be enough money around and they

Mr. Nyland: There isn't. Did you have any reason to think that it woul be yes or no - fifty fifty? Almost based on a little assumption that you thought it would be, hoping for the best.

Q: No I think there was a certain amount of reasonableness.

Mr. Nyland: All right. Then it ~~then~~ fell the other way. And then of course you call it negative.

Q: Well I also tried other things and got negative results too.

Mr. Nyland: Maybe it's a very bad astrological time.

Q: I'm beginning to think so.

Mr. Nyland: Do you really? You know maybe it's time to go to an astrologer. (Q: I've never been to one yet) You have not? Don't go yet. Not as yet anyway. Maybe later when you can digest it. Many times a person goes to an astrologer because they don't know anything at all and therefore they take whatever they say. Accumulate first some data about yourself and then start to match it with what the astrologer might tell you. Then at least you have a chance to say

yes or no to whatever they say. All right. Well it may be negative for a little while and tomorrow the sun will shine again.

Q: Well can I do the same thing with that too?

Mr. Nyland: You use the negativity as an opportunity for yourself to wake up Helen. (Q: How?) How? By simply saying I want to be awake. That implies that I accept my condition as negativity in the way it is and whenever the negativity is expressed in a certain form of behaviour maybe an expression on your face or the way your walk or whatever it may be that is expressed that is the negative emotion or the feeling will use your body for a manifestation corresponding to that what was the feeling. If the feeling is now negative and it may be considered negative because it is not going in the direction you have been thinking about or hoping for, use this then as a negative expression to become awake to and this form of awakeness, of trying to become observant and conscious will mean that you will take that what is your behaviour the way it is without wishing it to change. This is the effort you make. If you don't make the effort - that is if you don't place against the inroads of a negative emotion something of an equal force you will go in the direction of a negative emotion. It will carry you and you will go along with it until that force has worn out. The question of making an effort to oppose it simply means that I don't want to go along with the affects of the negative emotion if I can help it and when I say I want to make an effort I have a belief that I can help it. The helping is to cause now another force to oppose the other one, the first one, and with this opposition in the form of an effort to try to wake up which implies that that what I can observe I will accept for whatever it is and I try to eliminate then any particular

feelings of wishing it to be different. I put up a barrier and in that way I become much more in equilibrium instead of going along with one force or the other. In other words I retain then a certain position from which I am not so easily dislodged and although I may know that I am under the influence of two forces, one the negative one which might pull me down, the other the effort which tries to keep me at the place where I am - in any event the result for me will be a positive attitude of wanting to stay where I am and not be carried by certain circumstances which otherwise would force me in one direction or another As a result of that kind of an effort I would have you might say a rudder which is able to steer your ship. Instead of being dependent on the winds as they happen to blow. You see this is the advantage. If I take negative states - suffering - certain things I don't like - as an opportunity that reminds me of the possibility that it need not be that way all the time - that I can utilize the energy that is available by opposing it into a state I call it balance. But you see what is the criterion - to accept that what happens to you for whatever it is without knowing any reason, without knowing the law, simply consider it if you wish accidental, nevertheless accepting it because this produces in you an attitude of much more positivity. It is in the last instance a possibility then of something separating in you from that what is taking place ordinarily in life. If you want to give it a name you can say that is the beginning of my I. (Q: Thank you. I'll try it this week.) Good.

Q: Can you say to yourself I wish to be free of this state?

Mr. Nyland: No that doesn't work. If I say I wish to be free of that state I remain subjective. You see it is not that kind of freedom. The freedom so=called is based on the negation of that what exists. Whereas real freedom will not define what it is that ought to exist. As soon as I introduce an element of wanting to change a condition and putting in its place something else that I now decide how it should be, I remain constantly subjective and that idea of what I think how it should be - of course I don't know. I don't know enough about it. Usually what will happen is that I substitute an ordinary another kind of a state which probably will be quite all right as far as ordinary life on earth is concerned but it has nothing to do with objectivity. And it will not give me any freedom because I will be bound by the next state. You understand what I mean? If I try to reach something that is above me I cannot describe what it is to be above until I am above. If I try to define what is objectivity with the subjective factors that ( ) I never will reach the possibility really of putting it in such words that they become objective. It is in the definition of objectivity. And if objectivity is the aim I am after and if objectivity represents a certain freedom from subjective elements which now bind me, I never will be able to use subjective tools in order to free myself. Something else has to be introduced which would then perhaps because of its own strength can counteract that what is subjective.

Q: (If) you really wish to free yourself from that particular subjective state

Mr. Nyland: No even that isn't right. All you wish to free yourself

from is bondage but you do it by means of wishing for a state in which you will be free from bondage without defining how it will be. If I want to describe a state of consciousness I want to say I would like to be conscious without defining it and I'm hoping and patiently hoping that when I reach that state at that time I will know what it is. If I want to climb a mountain I can imagine how it will be when I'm on top of it but no amount of description will take the place of the actual experience of being on top.

Q: But now you've often said that we're not capable of observing our emotional states because we're not prepared for it - it takes a long preparation for that.

Mr. Nyland: No the reason for that is ~~why~~ obvious if it is observing in the sense of Gurdjieff it implies impartiality. If I want to observe something that is constantly partial and become impartial to it, I have a hard time.

Q: Then you mean something different when you say accept the state.

Mr. Nyland: When I say I accept the state it means I will exclude any wish to change it. If I consider a condition as is I have no thought or no feeling about wanting to change it into something else. You have to be very clear about that because the reason why I want to work has to be motivated on the acceptance of the condition in which I am which in ordinary life is disagreeable to me. Or rather it is a state which I think ought to be changed because it is not becoming or not agreeable as I say or it may not be complete. There is something wrong with it, something to wish for, something that I feel ought to be there which is not there. So it is ~~that~~ definitely (xxxxxxxxx) that I have in mind the possibilit

of a change. Otherwise I wouldn't have any motivation whatsoever to accept. It has to have a purpose that in that new way where I want to arrive I will not be what I am now. It's obvious. If I have a headache I want to get rid of it. But no amount of thinking about the headache will make me get rid of it. But it is possible that I create a condition in which a headache naturally cannot exist. If I want snow to go I can shovel it away. But if the temperature remains below zero it will be a long process even before the snow evaporates. But if I bring sunshine then logically the snow must melt because of the condition which has been created in the form of the sun.

Q: It just seems it's too subtle for me to catch.

Mr. Nyland: But it is not so subtle ( ). I have a wish to wake up. When I'm awake I will be able to see ( ). As long as I'm not awake I grope in the dark. Therefore any kind of a description that I want to make of how it ought to be is utterly impossible for me to describe it as comparing it to that what I will experience when I am awake.

Q: In other words you use the subjective state - the pain of it - to say I wish to wake up. Period.

Mr. Nyland: That's it. You use the energy which has been generated by the wish for a change in order to make an effort to be awake without allowing ourselves to describe what it ought to be. The true meaning of not my will but thine cannot be explained any other way. That after all the prayer I would like to get rid of this and that and my wife is no good or my children are a constant headache to me and so forth and please God will you take care of it and so forth and then I say but

not my will but thine is idiotic. Whenever I say such and such and such are the conditions and I don't know what to do about it because I will remain in my desires to change it a subjective human being and then when I say but you know when you are conscious then you if you are there will be able to tell me that, then it has meaning.

Q: I see what you're saying - don't prejudge the substitution.

Mr. Nyland: You can't. Because there's no reason to assume that I know what it is to be objective until I come to the state - that level and then perhaps from there I can look on the subjectivity in a differen way. I first have to be less bound, completely free in order to judge about how much I was bound.

Q: What is it to be a man? What is it to be responsible?

Mr. Nyland: Well I don't know. I think it differs with different people. And I think also it changes as one takes on more responsibiliti as one becomes more mature and sometimes you feel that you have to be responsible for things that you don't have to be atall. I don't think that it is so easy to decide what is a man and to what extent his responsibility should go. I think each person at a certain time has a clear idea of what he is responsible for. You can divide it into a few sections - you can say I'm responsible for my body; I'm responsible for that what I call feelings; I'm also responsible for that what I call mind. That I think is the beginning of a responsibility of an acceptance of oneself in the place of life where one happens to be and that that naturally in a relationship with different people will take on certain forms which I then think I am responsible for and that responsibility I want to discharge. It all concerns then a man walkin

down on earth and simply accepting whatever it is that has been laid on him or that he has created or someone else has given or the condition in which he happens to find himself, that he then says now I want to be a man in the respect of that what I think I ought to do. Now what he ought to do - the way he thinks about himself - naturally is dependent on how he has been taught and if he has lived in a framework of certain religious thoughts or under the dominance of some aunt who told him that he couldn't do this or that and that there is very little in him that he knows if he had a conscience that the conscience could tell - then I think this person will have to follow whatever are the rules of so-called ethics that first have been given to him and if now part of him when it has been instilled and he has accepted them for himself as some kind of a truth. So I think what a man has to do first is to find out what does he really know about himself - in what respect does he want to follow what he now calls his responsibilities and to what extent have they any reason of existence. I start to question everything that I have been taught and why have I been taught. That is, living here as a human being, surely I will not ( ) in Bali where there are different customs. But when it comes to certain relationships do I wish to do like someone else has done for me before or my neighbors behaving in a certain way, I must do the same thing because if I don't they will criticize me - I don't like criticism so I fear their judgment so I conform. How many times will I do certain things for different people when I don't really want to do it but I do it in order to comply with a certain ethical standard. And to what extent now does my responsibility go if I feel that something that I

am doing is going against my grain and do it for whatever purpose now that I have in mind. So you come back to the motivations of your life. Why is it you are doing what you are doing and to what extent even do you take responsibilities for which you are actually responsible or not. So when I say it's a question first of your body - it is something you might say you are born with - you find yourself with - without having been the cause of it. Nevertheless it is something apparently that you are as a human being happening to live on earth. And it is still a question do you want to accept it. Because it is not something that simply says well I'm here so I must accept it. There is something in man that is able to judge about the willingness to continue to live. If I don't want to take the responsibility for living in this age, in this kind of socialogical development, in this way by which professionally I have to ~~x~~ earn some money under conditions which I dislike heartily - all that - all I have to do is end it. But of course I'm not strong enough. In that way I'm quite a bit of a weakling and I don't want to commit ~~xxxxx~~ suicide. So it must be also then if I don't want to do that some kind of a reason why I don't do it and that I'm even willing to take responsibilities which have been placed on me for which I originally was not responsible - then I define man - the willingness to take responsibility because he has them although he's not responsible for having done it to himself. That in the first place there is a lot of responsibility which I take since apparently mother nature has given it to me. So there are natural responsibilities simply by the fact that I happen to be alive, that I keep on breathing, that I think it is necessary I have enough sleep, that I must eat in order to

sustain myself, and that perhaps in addition to that I have ordinary notions about father and mother that for them I owe them a little bit because they owe something to me or whatever they have done to me, educating and spending money and all the rest, that now at this time I want to repay them in some way or other that I want to be nice and kind to them - maybe in their old age I'll help them. I don't know how far such responsibility will extendbut at least I happen to think about it, it may be it ought to be considered. As far as feeling is concerned it is something also with which you were born or at least that started to develop after birth and you find yourself now with a capacity of feeling, of really feeling, that is emotional involvement in certain things you like or dislike. And for that you might say you become responsible as having an instrument which belongs to you as a person and which is very useful at times and for that reason you want to protect it. That is you want to continue to have it, you want to make sure that it will function, you also want to make sure if you can that it is pure. (Q: You're talking about feelings?) I'm talking about feelings. The same thing applies to your mind and of course the same thing applies to your body so if I now continue to think that the existence of myself is important for me for whatever reason and I'm not talking religiously at all - I'm talking simply as a fact that I happen to be on earth and apparently it's necessary for me to continue to breathe - that I then will accept the conditions which I find and make the best of them and if that requires that I want to study a little bit more in order to distinguish myself or that I have a desire that I want to accumulate facts, that I want to acquire certain

insight or dexterity or whatever it is professionally that then for that reason I sacrifice certain forms of my energy in that direction at the expense of something that maybe I like to do every once in a while and the question of my manliness comes up when I make the decision in favor of something that I consider more worthwhile. So you see I have to start to valuate what is important for me and nOt to go by what someone else tells me what is important. If I want to become a man on my own feet I cannot stand on the feet of my uncle and I really don't care what he has said if it doesn't agree with me I will have to find out. So I go ahead and live and I experiment and I find out what is right and what is wrong and I cut my finger and every once in a while I hit my head and I say how stupid and maybe next time I don't but maybe next time I still do and perhaps if I find out now what I ought to do as a human being in order to become a man I may come to an impasse because sometimes I may have an idea that I ought to be a man and I know I cannot do it and I start to blame conditions, father and mother as character traits or astrology because I was born under Jupiter in a certain sign and I happen to be Scorpio - whatever it may be. Or whatever it is that someone else has told me that I believed in when I did what he said and it turned out the wrong way. Whatever it is that the conditions are that I now can blame I will do it as long as I possibly can without wanting to take any responsibility myself because I am at fault. It depends a little on one's type. Because sometimes I become a little morose and I consider that I am at fault with everything that I'm poor this and that and I cannot help it but I am that way now and oh and God it is so terrible.

for me and then I live that way. All right. Melancholy man. But you see somehow or other there has to be in me a desire that I become free from all these different things if I wish to become a man in order to discharge my responsibilities and that then the reason why I don't discharge them I cannot blame anyone else for. That would be the real responsibility that I will assume that no one outside of me, no circumstances around me are responsible for the way I am but I accept myself the way I am now and that I row with whatever oars I've got in order to build up something that could take on more and more responsibility. This is as far as ordinary life is concerned. The responsibility for those functions which make up my body, my personality the way I function in life. There are others of course which have to do with another kind of development which also is in man which without any question he has. Sometimes he wants to acknowledge it, sometimes he doesn't. That is, maybe his inner life, his spiritual life, the possibility of a certain ethereal form of ( ), and sometimes when one says that what is real feeling in me, probably in an emotional sense - it may be expressed in the direction of art, it may be expressed in the direction of philosophy, it might become religion, it might become insight in philosophical systems and it may be as far as my mind is concerned going to the direction of that what I think is science ought to be science. Again including philosophy, including that what I believe is useful to me as a scientific logical development and perhaps then find my usefulness in the creation of certain things either intellectually or emotionally which might be of a certain lasting value. But the real reason for that would be that during that process I become a different kind of a man, willing to take on more responsibility and

that after a little while, considering these things again philosophically that I consider that what is my place perhaps is not only the place as I know it on earth and living on the periphery but that there is something that could be developed and perhaps I call it ethical values to start with and later on spiritual values - sometimes what is one's inner life, what is a person in reality, what is that that he sometimes calls his voice of conscience or sometimes maybe religiously he wants to call his God or his aim for which he really wants to ( ) when in creation of something as art and he wants to make something that is useful and not only useful not for his own aim but for the fact of doing it and making it as it were as if during such a process he could make a contact with something that is higher than he is. All these kind of aspirations towards something that at the present time doesn't exist and which I simply start to define as having a different kind of quality for me in which I perhaps consider the question of freedom more important than that what I am now if I realize that I am bound by all different things to earth - that ultimately the aim of man and the willingness to accept responsibility for his life may have to be directed in trying to find out what it is that binds him - to pay that debt and then to be free to do what he really wishes to do. (Q: Debt to whom?) To whom? Debt in the first place to mother nature. In the second place to what may be called Great Nature if I look at it cosmologically. Then I can call it also a debt to God. It depends entirely upon the concept I have of Him. It may be a debt to that what is my (nature) within. That what I would call conscience and sometimes what is really the essential part of my essence and sometimes it may be called

magnetic center. It is ultimately a debt to life. That is, a realization of my life existing the way it is in me - I take the responsibility for the maintenance of that life in the form in which it is and in paying for that form as it is, I will be free to leave it. So you see this as a philosophical concept is quite correct because it places me in a certain relationship to the surrounding - towards other people and the quintessence of myself is my essence the way I start to understand it and try to build it up sufficiently so that it can talk to me and give me advice. I can call that God within me if I could allow it or rather if I am in that way that God would even want to look at me. If I imagine God to be something that is out of this world then why would he want to come into this world unless there is a perfectly good place for Him. So if I wish to make that what may be inside of me as my inner life like a room that I would like a room that I would like to invite someone of a higher kind to come I have to prepare it in such a way that that kind of a person ( ) would feel at home. So what is necessary for me to find out what I could become and what I now should do in order to become that what I now have as a certain concept of things that are of a higher kind and you might say all I can do for the time being is to look at it and to hope for and to wish and to yearn and at the same time to try with my feet on the ground to do certain things that have more or less the characteristic of that what I can conceive of as belonging to a higher level. You see again we come back to this question. Objectivity is it for me a higher level of existence as compared to what I now consider on earth subjectivity. That is exactly the same kind of relationship if I consider myself

as a person - are there different gradations in me that I could say this is my physical body, this is my emotional and this is my intellectual. Are there gradations in levels or values or functionings and if it is something that I say yes I value my mind more than my heart and that there are other people who say my heart is most important and a third group probably will say my (physique) really is the one that determines what I am. All three are correct. And it depends also on ones type, it depends also on what ones interest happens to be and what it continues to be and what one is willing to give up in order to pursue it. The question then - is it possible for man as he is to extract himself, to extricate himself, from the conditions in which he is and then you might say go over into a higher level. I think it is not possible until he has paid for his existence sufficiently as a man on earth and the requirement that he should be - whatever it is that mother nature exacts from him - this you might say is like a debt that I happen to be in the form of a human being and I happen to be on earth and there is a law of gravity that keeps me here. If although I may wish that I could fly, I am not like a bird and the fact that I am a human being, the fact that I happen to walk erect and not like an animal so that my head is not that close to the ground might mean that as far as intellect is concerned it ought to be possible to give me the direction in which I wish to go and that the function of my heart should be to supply the energy for that kind of a wish and that by keeping my feet on the ground I will not lose contact with this earth until I've paid to the last farthing. This you might say is an aim of man on earth and if one now introduces that what might be of a different

kind of a quality of belonging to spiritual man that that naturally would have different type of requirements because it is not as material as earth is. Therefore, it does not have the same kind of ~~x~~ (feet). And as far as spiritual life is concerned it does not walk on earth, it walks on my emotions. That is the level where that belongs and that therefore that possibility of an emotional development starting now at the level of my heart is not subject as much any more to the laws of earth which affect my feet. So if there is then a possible growth for man it has to be in that kind of a direction. First feet - physical center. Then emotions which is my heart or my solar plexus and then perhaps intellect and if I look at the history of myself of how I have grown since birth - at first a little physical body, then I was a little intellect and then I was a feeling, then there was sex. So you see all these things are ~~xxxx~~ gradations as man has grown naturally. Now I apply the same principal to the possibility of a development which could start at a little different level, we'll call it an emotional level - you might say it is like the middle of ones body where it can start at the point where there is a certain form of energy which of course can be compared to breathing when it is of an emotional character, that is that kind of a density, surely it is less dense than ordinary matter and again if I say where can such possible development lead to that the third possibility would be by means of my mind in some kind of a way I call it a thought or a concept of mental functions So that in order to free myself I have to be free first from the physical body - whatever that bondage may be. In order to do that I have to develop something that could exist, that you might say that I

could offer to God if He wants to come and visit me because my physical body is not interested. I am interested in it in order to pay my debt. As soon as I have paid that debt I am free. Then I can live in an emotional xxxxx sphere, in emotional body, and still I know that that naturally still belonging to one part of myself is not the totality of myself but that the next step for which I would take the responsibility is the development of an intellectual body. ( ) if you look at it as that kind of a concept of what man really should be in order to find his place on earth or in the cosmos or in our solar system that he should become full grown. And again the xxxxx assumption now in order to logically put it together is that man as he is himself is not full grown and the reason for that is that he is subject to the laws of earth which keeps him not full grown and prevents him from growing further. And again one can explain it saying that mother nature has a requirement which wants to keep people on earth and die on earth and that mother nature has no interest in any development of inner life then only to give a certain direction most likely a little bit emotionally tinted in order to create for man a wish in order to wish to continue to live. You see that is as far as we call it mother nature is it simply means natural law; it means that law that I am familiar with on earth and that I perhaps become a little familiar with with part of the influence of the planets on me and that sometimes I am a little bit affected by when I xxxx walk in the sunshine and I am dependent on seasons on earth because the earth happens to turn around and is in a different place regarding the sun and so forth but as far as the sun is concerned it has very little meaning - I don't know very much about it. But aside from that (at the first step) is a planetary level. It's

a development on an emotional scale. If that emotional scale could be developed into what we call simply a full grown body it would be then a replica of my physical body and maybe because of its less density I could live in that for a little while and then forget about the bondage of earth simply because I could be free. When I am free from that I may still be bound to something else but at least I have reached a certain freedom. So the responsibility for man when he considers his inner life is first to develop something that doesn't exist as yet. It may exist in principle and it may exist potentially so he has to find ways and means of how to develop it. And he can develop it if he understands that he wants to go to a higher level that ( ) has to have the characteristics of a higher level. And a higher level by definition is non subjective. So now he wants to introduce into his ordinary life something that is non subjective; so anything that now could become objective regarding myself would be helpful for the development of that which ultimately would free me from my subjective (values). So as a result there is you might say the method or the work or the kind of thing that is necessary for a man to become conscious is simply that he tries to develop in himself a faculty which at the present time does not exist but could, when it exists, function in an objective sense and I call thatobservation. Observation free from a partiality as represented by feelings and free from a thinking process as represented by my mind. So I say observation with impartiality at the moment when it happens simultaneously or instantaneously in order to free myself from that what is mental functioning as a thought form projected either in the future

or the past as something that is anticipation or memory. When I say this I have defined what is subjective and I also have defined what it should be if it could become objective. So that again the responsibility first is the development of that what is an emotional body. The second responsibility for man is to develop an intellectual body which will give him full insight, full understanding, full realization of his place in relation to that what exists outside of him and the understanding of that so that even to the extent that he could understand it, he then in his actions which at that time would be represented by his real will since he has a conscience that that/is then in life with the totality of all things as now existing. Without saying God or without saying Endlessness, it is a concept when at that time when intellectual body could be developed could become a little bit more familiar although I may not as yet be immersed in it and it may take a long time before actually that kind of a fusion would take place of becoming unified with that, but after all it is in that kind of a direction that I would like to take my responsibilities. You see it is difficult to define it. Where does it begin. With the acceptance of simple things. Where does it end. Endlessly. So I think that the task of man either on earth or in his what one might call his kesdjanian existence or what might be called his soul existence - that kind of work is never ended. And that the realization of a responsibility is simply the admission of a fact that one constantly should be active (as the Bible would say, in/the vineyards of ?). So you select what you wish and become responsible for that within yourmeans. And ( ) that it has built in you a certain solidarity ( )

which you know it could function as a foundation ( ), then perhaps you are willing to take on more responsibilities as you can afford it and as you will know that you can take care of it. This usually is of course the trouble - that one hopes for the best and usually that best is terrible.

Q: I've never been to your meetings before but I've heard about what you had to say second hand and I've been reading The Making of Man by Kenneth Walker and I just wanted to tell you that the whole idea of being aware of yourself objectively is - I've been trying to do it now and it's helped me so much because I always used to be very aware of myself but it was always with guilt. It was always I didn't like what I saw and I'd hate myself for it.

Mr. Nyland: That is the usual way isn't it - you think about it afterwards and you feel that you have been stupid and you shouldn't have been that and how come that you were and so forth. Really the awareness as a form of freedom is exactly that what produces in a person the realization that that whatever he is and always has been a result of education or whatever he set out with in life is not really his responsibility. One simply says then that a man/then has behaved mechanically and that he is constantly a mechanism that functions in accordance with certain influences to which he reacts. And that that of course because of this law of mechanicality even if in the beginning one doesn't want to admit that it is one hundred percent at least to a great extent I see that I am a reacting creature and I have very little to say about that what I do and as soon as a thought or a feeling comes in I already have a ready made reaction to it and I

follow that. And to what extent it has been instilled in me and what I have been exposed to it comes back again to this question of education and whatever has influenced me ( ) that then when I become aware I experience a certain freedom which is entirely different from that what I always have lived under and it is as if at such a time the cloud has been moved away and simply it's a long way of saying I'm awake because when I'm awake I'm in light and when the cloud has been moved away that simply means that the load has been taken off my shoulders. It is really the first time that man starts to realize what he should have been and perhaps he was when he was very small and not spoiled as yet but that afterwards unfortunately because of the conditions of earth he has become what he is and that now the acceptance or the realization of that might lead to an understanding that a question for him is should it always be like this or not and is there a possibility for man to get free from that whatever he is and whatever he was born with and could it be possible to imagine a country in which consciousness was the password instead of subjectivity. As soon as that as a thought comes and then the hope and the belief in the possibility I will start to look for experiences that are more or less similar to that and every once in a while I discover them in myself that they happen to be accidentally experienced as some - I call it a moment I don't forget. In which apparently there was a realization of my own existence without any of the functions of my personality taking a part in it. When that is possibl I have a second thing - first I have the belief; the second is that it is possible for me to experience it and then the third step is how will I now go about it. And this is of course the interesting thing

of Gurdjieff where it spells out quite definitely what I should do one step after another in order to acquire this I call it a dexterity or the building of that what might become an objective faculty of another kind of a sense organ. This time the sixth sense which is located in my brain - to be followed by a seventh sense which is located in my heart. One belongs to the conscious state, the other one belongs to the conscientious state. And that man ultimately should have been and should have tapped and should have meant to have seven senses, of which unfortunately two have been atrophied, reduced to nothing, although potentially they were there when he was born and he was given at that time the opportunity to continue to develop them together with a possibility of simply by living and maturing in life in as long a life span as at that time was still possible that man then almost I would say automatically but surely naturally would be allowed to grow out of the state of having been born on earth and then reach at the end of such a long life time, 900 years as Methuselah, would be able to choose and leave earth at his own will It's very interesting to see how such a possibility might have existed and of course how far we at the present time are away from it and that for us the life time being reduced to about 70 or 80 years and the conditions under which we have lived which have been written on what we call our education and that what is and used to be beautiful more or less is spoiled because it is conditioned - that then we are in a very sad state and if we allow it simply to take place in accordance with the rules which now govern the regulation of mother nature that then I have absolutely no chance whatsoever and I will die

simply unconsciously and you might say return to earth and whatever there is of a little spiritual value probably will hover around the earth and perhaps can be extra sensory perceived whatever that is that one wants to consider it as a possibility and in which to some extent one can believe. But as far as I'm concerned as a man I've missed the boat. And therefore when one realizes or then experiences such moments of that kind of a freedom - as you say not guilty - of that freedom here I am - I am now in a state in which I understand what it might be if I could continue to live in that kind of life. I say in that kind of consciousness. Then it is for me as if that is really being awake and comparing it to that what is my ordinary life I have a perfect life to consider it waking-sleeping state. It's quite right. If you wish come to Monday. Because now then we can talk about what to do, how to do it, and to see what obstacles may be in the way and how to overcome them and how actually to develop this and to grow and to reach at least to a certain extent some kind of freedom.

Q: Mr. Nyland, are groups meeting here?

Mr. Nyland: There are three kinds of groups. Gurdjieff would like to define them I think as exoteric, (mesoteric?) and esoteric. It simply means an outside group, a middle group and an inner group. In an outside group one is interested in ideas which exist in relation to many other ideas and sometimes comparing them as to their relative values. In the second group there is a possibility of finding out what Gurdjieff means by work on oneself and that certain tasks or perhaps ideas or suggestions are given in order for a person actually to work - to do what he can and to see what he can accomplish. With the esoteric,

that is the inner group, it is like a nucleous. It is membered by such people who already have done that kind of work and have been convinced that it is right for them and that they could accomplish something and you might say have committed themselves to the possibility of continuing with that at least for some time in order to make sure that it is of value to them or not. This takes on naturally a certain form of helping to maintain ideas as they are and should be maintained in an exact language or an exact way and not to deviate from them and also that one is able to place different other ideas in the proper relationship to that and perhaps value them correctly. But you see the third group, that is this inner group, is a group of commitment; a group who actually - I wouldn't use the word devotees - but it is something that one is devoted to - wanting then to find out if really the truth exists in that direction. So there are three groups. It depends on a person what he wishes. Like I suggested just now the interest in work might lead that I want to know something about it and such people ought to come to Monday because that's where we talk about it primarily. But before one can say I'm committed to the ideas as such and for me they represent now the kind of a xxx value that I believe in in preference to anything else - that might take a long time. And therefore going from group xxxxx number two to group number one that is, from the (mesoteric) to the esoteric, is not that easy. And I would prevent many people from thinking out of curiosity that they would like to come to the inner group when they are not really entitled to it.

Q: How does one go about going to either of the groups?

Mr. Nyland: Well it all depends what you wish. As I say between this

group and the Monday group it is not so difficult if one really wants to work. If one wants it. There has to be a ~~exxiexxity~~ curiosity. Sometimes a desire, sometimes a little more. Sometimes already a realization of a certain need. It is(gradual). It doesn't matter. If one wants to find out you have to be bound in some way before you can find out. No there are lots of people who do go to this group and then to the next one. I have no objection. It ~~dexxxxx~~ depends on a person what they wish. And if you say I would like to ~~x~~ come to Monday I wouldn't say no. You come and find out. You can leave again and go to group three; you can leave entirely; it doesn't matter. I've only said between that group and the inner group it's a little difficult About that I think I would remain ~~xx~~ the judge. And my judgment will be based on the result one obtains when one tries to work and whenever there is sufficient honesty in telling what it is as experience of a certain form of objectivity or consciousness that one knows by the description whether it was real or not. Honesty is absolutely essential in order for a person to go to an inner group. ~~X~~ Hypocrisy or playing up to the gallery or certain things that is still connected with vanity they have no place. All right? I would almost say let me know what you want.

So now is that the end? Anything else? Now you know a little bit what we talk about but you see don't limit yourself. This group we talk about anything you wish but it always will end up with a little twist of how to place it against certain things that are more important than just superficial interest and curiosity. Because a man doesn't want

to live by that alone. He has to find in himself something thatis of more value and you might say the deeper he can go the better it will be for him and also when he does he will find how difficult it is sometimes even to stay there, sometimes even to maintain ones interest because ordinary life takes you over and many times ordinary life professionally or in the relationships with people will tell you that it is not necessary to have a spiritual existence. This is sometimes the fight that you have to make - this conclusion that sometimes you have to draw. What is man really or what am I really and that sometimes in the direction of his spiritual development it's not too easy to talk about with others and that you are a little ashamed and that sometimes you don't want to confess that you are really religiously inclined or that you might have trouble when you are faced with a question of how to create - what and to do - what. And to find yourself with certain problems either privately in relation to that whatever is your conscience or sometimes certain problems in life which are insolveable. These are the things that of course for yourself when you consider that perhaps it is not always the solution to live continuously on the periphery or on that what is a very thin kind of a skin on the surface of the earth but that it may be necessary every once in a while to dig down a little deeper and to try to bring up certain things that have much more value for you but sometimes as I say you are a little ashamed and sometimes you may be curious because you do not know enough about it and you always have eliminated them as something that you shouldn't consider or sometimes even that one shouldn't talk about or sometimes that one says that only belongs to church. Of course it's quite idiotic. Either church

is in your heart during the whole week, either religion becomes for you amode of life, otherwise it still will remain a nice little adventure in dogma and it will not help you to buy anything in the daily market where you become concerned and where you are of course under the influence of all kind of things on the outside which will affect you and which will at times throw you in one direction or the other without even being able to do anything about it because you happen to be that way and that there is no strength of character and no knowledge at all to know how to oppose it. If one can see it I called it a reacting kind of a creature - if you realize that that is the way your life is and that you then in many ways being dictated by industrial development you want to follow the line of least resistance and want to get something for nothing - of course you become a lazy and a procrastinating kind of a creature. And what value is there in that. Practically nothing. And only that you happen to live and you happen to take care of yourself and you happen to see and if you are married/and you happen to have children. But what value is there for you as a man. ( ) value. And what it is simply you sustain the universe in the form of earth and maintain mankind from your (bond) of conception ( ) physical body. And you might say that's all there is to it. And maybe it may be quite satisfactory. No one can tell;no one should criticize; no one should say that you should not; every person should know for himself what he wishes to do, what he can do and what he is willing to do and to what extent he takes this as a responsibility for his life - either to maintain it or to use it for a very definite purpose in order to increase the value of it as belonging to that what is a form of life which simply has to flow

and perhaps in that sense ought to multiply or intensify in order to regain its value that it may have lost by being temporarily encased in the form of a human body. Maybe it's not the purpose of life to be on earth - maybe life has a different aim and maybe life if it happens to come from His Endlessness as existing now totally in that what we call universe that that kind of a form of life as now represented by us that it is up to us to try to find out what it is within one that really has a certain characteristic of infinity. And if that problem could be solved by one then again one will find ones place on earth and because of that finding of the place one will be able to solve the problems of ordinary life in a different way. So come next week if you like. Bring whatever you wish. We can talk about it. We can see if maybe we can come to some conclusions. Maybe it is possible to get a certain perspective that you need, that you wish for, and that when you have it it might give you at times something to hold on to so that you are not so easily swayed from the left to the right but that you have an aim towards which you could strive day after day in daily life, not only in church, not only when you happen to pray but when you breath with every breath that you do remember the purpose for which perhaps you were born. So I see you next week I hope. Good night everybody.